terrupted stream since the late Middle Ages.

346 2. Gothic
177 Almost the whole artistic energy of the Middle Ages spent itself in mighty religious structures. The Gothic cathedrals of France and Germany speak of freedom and bold, resplendent sublimity. They are symbols of soaring adoration of God in a period whose piety and mystical excitement penetrated all classes of society. But gradually this spirit hardened, and the style which it created also hardened in its strict architectonic constraint. In this period of late Gothic the art of the Middle Ages sent out its last offshoots toward Lithuania.

Measured on the buildings--including the secular buildings--of this period which exist in the Baltic, Lithuania plays a subordinate part, a
• 797] fact which is again historically conditioned: not until the year 1387 did High Lithuania embrace the Christian faith, and Low Lithuania (Samogitia) not until 1415. Now if we realize that the high period of the Gothic in Germany belonged in the fourteenth century, and the fifteenth century already was the period of the so-called late Gothic, it becomes evident why the influence of the Gothic in Lithuania was of lesser impact than that of later artistic styles. It must be mentioned, to be sure, that in Lithuania, as everywhere in the East, all styles--from Gothic through baroque to classicism--/150/ have held out longer than in the Western countries, so that one can actually speak of a
346 conservatism in Eastern architecture. Thus the Gothic St. Ann church in Vilna, whose charming facade, with its slender, rising pilasters through which the strong keel arch is laced, has often been admired, was not built until after 1500. The church of Simnas in the district of Alytus, too, built in 1520 and reconstructed in the wrong style in the eighteenth century, belongs, together with

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538 uments of Lithuanian literature, the oldest literature of the sixteenth and seventeenth centuries being dominated exclusively by religious ideas. It originated from the struggle between two religious faiths, Protestantism, which was pressing forward toward the East, and Catholicism, which was brought by the Jesuits.

In 1544 Prince Albrecht of Brandenburg founded the University of Königsberg. In order to establish the Reformation in East Prussia, this prince attracted to the university, among others, young sons of boyars from greater Lithuania and granted them scholarships for their education as ministers. Several of them, such as Stanislaus Repagelanus Litaunus (died 1545) and Abraham Culvensis (died 1545), who obtained their further education under Luther and Melanchthon in Wittenberg, later even became professors at this university. Several translations of church songs into the Lithuanian language by these two men have been preserved.

/196/ The first book written in Lithuanian was a translation of the small Lutheran catechism by Martin Vaitkūnas Mosvidius (Lithuanian Mažydas), who also came from greater Lithuania. It appeared in 1547 and contained, along with the catechism and the primer, eleven hymns. In 1591 Bretkūnas published his postil, a voluminous work of about 1,000 pages. A bible translation by the same author remained unprinted.

These translations, sponsored by Duke Albrecht are of less literary than linguistic and also ethnographic interest, since the authors in their pre-
* faces describe in detail the paganism of the Lith-
538 uanians. While the Reformation gained a firm hold
•797 in East Prussia, so that the religious literature in the Lithuanian language continued the course upon which it had entered into the eighteenth century, the situation in greater Lithuania developed differently. Here, too, the Reformation had gained many

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adherents primarily among the high and low nobility. In the press of the Reformed in Kedainiai, a whole series of writings of an edifying nature were published. The Reformed, who stood primarily under the protection of Prince Radvila (Radziwill), even planned the publication of a Lithuanian Bible, which was to have been printed in Edinburgh. The undertaking had to be given up, however, because of lack of money.

The counter movement, which was supported by Prince Giedraitis (Giedroc), proceeded from Samogitia. It is also of importance for the national tide of that period in Lithuania, which first prepared the way for a native literature. Although the Union of Ljublin, in 1569, brought about the political unification of Lithuania with Poland, Lithuania retained, within the framework of the whole, her autonomy in the areas of internal administration, the army, courts, and finances. When Prince Giedraitis became Bishop of Samogitia in 1576, he took up with all his strength the attack against the reformed church, summoned the Jesuits from Riga into the country, and sought /197/ to spread Christianity through Lithuanian sermons. Large areas of Lithuania had at that time fallen back into paganism, and on the sacred mountain of Vatrija even the sacred fire was rekindled. For the education of Catholic priests Prince Giedraitis founded, in 1579, the Academy of Vilna. The Catholic literature which now came into being was also promoted by the bishop. If the Protestants had been the first to publish their polemics no longer in Latin but, along with Polish, also in Lithuanian, the Catholic party now followed their example. In 1595 appeared in Vilna the catechism of the Samogitian Canon Daukša, who came from a noble family, and four years later followed his postil. If Prince Giedraitis can be considered the most active representative of that movement in the Lithuanian high nobility which fought energetically against the assimilation of